

УДК 398(=511.111);81'22

на: <https://doi.org/10.25587/3034-7378-2026-14-2-74-85>*Original article*

The mythologeme of *wind* in Karelian beliefs: an interdisciplinary aspect

Natalia V. Patroeva¹ , Tatiana V. Pashkova¹  ¹Petrozavodsk State University, Petrozavodsk, Russia tvpashkova05@mail.ru

Abstract

The article examines the mythological conceptions of the wind among the Karelians based on the analysis of disease denominations attributed to this element and the corresponding healing practices in traditional culture. The aim of the study is to identify and systematize these conceptions. The empirical basis comprises lexicographic sources, field records, and folklore texts in the Karelian language. The study employs an interdisciplinary approach based on a comparative analysis of linguistic and ethnographic data, which enables the correlation of linguistic facts with ethnographic evidence. A comparative analysis is conducted across related (Vepsian, Finnish) and genetically unrelated (Russian) languages, all belonging to the same geographical and cultural area. In Karelian, the polysemous lexeme *tuuli* denotes wind, direction, disease from wind, and mood. Diseases attributed to the wind are two component lexemes: first part ‘wind’, second encodes causation, e.g., *muahine* (eczema from earth, with abscesses) and *nenä* (mystical disease with cough, headache). It is demonstrated that the wind is personified in the Karelian worldview and endowed with both destructive and healing powers. Among the Karelians and other Baltic-Finnic tribes, three elements – water, forest, and wind – are most deeply woven into the mythological fabric of everyday life. According to traditional beliefs, the wind was perceived as a living entity endowed with healing and destructive powers, having daughters, sons, labourers, and servants: *tuulen pojat* ‘sons of the wind’, *tuulen tyttäret* ‘daughters of the wind’, *tuulen kazakat* ‘labourers of the wind’, and *tuulen käskyläzet* ‘servants of the wind’. Treatment used incantations addressing the wind as master (*tuulen ižandy*), mistress (*tuulen emändät*), beloved breeze (*armahane tuvlut*), and familiar breeze (*tutavane tuvlut*), often with ritual manipulations to drive away the malady. The findings indicate that the conceptions of the wind as both a source of illness and a means of healing constitute a stable component of traditional Karelian culture, shared with neighbouring peoples; the results are relevant for safeguarding the intangible cultural heritage of Finno-Ugric peoples.

© Patroeva N. V., Pashkova T. V., 2026

Keywords: mythologeme, natural elements, wind, water, earth, air, traditional Karelian culture, Karelian folk medicine, diseases, healing, treatment methods

For citation: Patroeva N.V., Pashkova T.V. The mythologeme of *wind* in Karelian beliefs: an interdisciplinary aspect. *Arctic XXI Century*. 2026;14(2):74–85. DOI: <https://doi.org/10.25587/3034-7378-2026-14-2-74-85>

Оригинальная научная статья

Мифологема *ветер* в верованиях карел: междисциплинарный аспект

Н. В. Патроева¹ , Т. В. Пашкова¹  

¹Петрозаводский государственный университет,

Петрозаводск, Россия

 tvpushkova05@mail.ru

Аннотация

В статье рассматриваются мифологические представления карел о ветре на основе анализа номинаций заболеваний, приписываемых этой стихии, и способов их врачевания в традиционной культуре. Цель исследования состоит в выявлении и систематизации данных представлений. Эмпирической базой послужили лексикографические источники, полевые записи и фольклорные тексты на карельском языке. В работе применен междисциплинарный подход, основанный на сравнительном анализе языковых и этнографических данных, что позволило сопоставить факты языка с этнографическими сведениями. Сравнительный анализ проведен на материале родственных (вепского, финского) и генетически неродственного (русского) языков, входящих в единый географический и культурный ареал. В карельском языке ветер обозначается многозначным *tuuli* в значениях: 1) ветер, ветреная погода; 2) сторона света, горизонт; 3) олицетворяемая болезнь, полученная от ветра или насланная по ветру; 4) настроение, расположение духа. В результате исследования установлено, что в карельском языке номинации болезней, связываемых с ветром, представляют собой двухкомпонентные лексемы, где первый компонент обозначает стихию («ветер»), а второй – мифологическую каузацию недуга, отраженную в семантике и симптоматике: *muahine* ‘экзема, появившаяся от земли или от воды’, ‘кожное заболевание, проявляющееся в виде нарывов’, ‘болячка, пристававшая от земли’; *nenä* ‘некая мистическая болезнь’ / ‘некое мифическое духовное существо’; и др. Показано, что ветер в карельской картине мира персонифицирован и наделен как деструктивной, так и целительной силой. У карел и иных прибалтийско-финских племен тесно вовлечены в мифологическую сферу жизни три стихии – вода, лес и ветер. Согласно верованиям, ветер воспринимался как живое, наделенное одновременно целительной и губительной силой,

у ветра были дочери, сыновья, прислуги и др.: *tuulen pojjat* ‘сыновья ветра’, *tuulen tyttäret* ‘дочери ветра’, *tuulen kazakat* ‘батраки ветра’, *tuulen käskyläzet* ‘слуги ветра’. Лечение, как правило, происходило посредством заговоров, в которых обращались за помощью к ветру как некому живому существу, называя его *tuulen ižändy* ‘хозяин ветра’, *tuulen emändät* ‘хозяйка ветра’, *armahane tuvlut* ‘любимый ветерочек’, *tutavane tuvlut* ‘знакомый ветерочек’ и др. Выводы показывают, что представления о ветре как источнике болезней и одновременно инструменте исцеления являются устойчивым элементом традиционной культуры карел, разделяемым с соседними народами; полученные результаты имеют значение для сохранения нематериального культурного наследия финно-угорских народов.

Ключевые слова: мифологема, природные стихии, ветер, вода, земля, воздух, традиционная культура карелов, народная медицина карел, болезни, целительство, способы врачевания

Для цитирования: Патроева Н.В., Пашкова Т.В. Мифологема *ветер* в верованиях карел: междисциплинарный аспект. *Арктика XXI век*. 2026;14(2):74–85 (на англ.). DOI: <https://doi.org/10.25587/3034-7378-2026-14-2-74-85>

Introduction

Mythology occupies a significant place in the life of all peoples. Among the Karelians, three elements – water, forest, and wind – are particularly integral to the mythological sphere and are associated with numerous beliefs and rituals. The primary source of ancient mythological conceptions was the conviction that violations of certain behavioral norms or harm inflicted on nature could exert tangible – and in some cases psychological – effects on an individual. Researchers have repeatedly examined mythological perceptions of aquatic and forest phenomena among the Karelians and related Baltic-Finnic peoples [1; 2; 3; 4], but the image of the wind has received far less scholarly attention. Ethnographers, ethnologists, and linguists have addressed some mythological and linguistic-cultural aspects of this elemental force only sporadically, which underscores the scientific novelty of the present study. Its relevance is driven by the urgent need to document and preserve the culture and languages of indigenous minority groups.

Materials and Methods

The source base for collecting linguistic data comprises lexicographical publications and databases (Karelian speech samples, Karelian dialect dictionaries), as well as folkloric texts.

This research employs the comparative method, involving the comparison and juxtaposition of linguistic data and information on traditions, rituals, and beliefs among various Karelian groups, related peoples (Vepsians

and Finns), and an unrelated group (Russians). These ethnic groups have coexisted and interacted over extended periods within the same geographic area, resulting in mutual linguistic and cultural influences. The criteria for comparative analysis are defined as follows: mythological conceptions of the wind; nomenclature and principles of disease nomination; symptomatology; treatment methods; personification of the ailments under consideration.

Results and Discussion

In the dialects of the Karelian language, the polysemous lexeme *tuuli* is employed to denote wind in four primary senses: 1) wind or windy weather; 2) a cardinal direction or horizon aspect; 3) a personified disease contracted from or sent by the wind – a mythological malady attributed to the wind; 4) mood or disposition of spirit [5, p. 394; 6, p. 310; 7, p. 650].

In the folk belief systems of various peoples, the wind was regarded as a living entity, personified with a soul – much like the moon, sun, or stone. It was thought that a hostile spirit emanating from these elements could act upon a person or even inhabit them. Among the most tormenting of these influences was disease. Numerous ethnographic and lexicographic sources record Karelian vernacular names for ailments, some of which include appellations denoting disorders attributed to the aerial element. These personified disease-spirits were believed to punish individuals for moral or ritual transgressions by inflicting various misfortunes, the gravest of which was illness.

According to the beliefs of certain Baltic-Finnic peoples and Russians, the wind could be the cause of ailments of diverse etiology (e.g., headache, chickenpox, rhinitis, and various infectious diseases) [8, p. 376; 9, p. 11; 10, p. 370]. A number of disease denominations take the form of two-component lexemes in the genitive construction, wherein the first element designates the acting force (e.g., forest, water, wind) and the second typically denotes the symptom of the malady, the elemental spirit, or the result of its influence. Let us turn to specific examples.

In Karelian mythological thought, the ailment *tuulennenä* (literally *tuulen-* ‘of the wind’ + *nenä* ‘nose’) – understood as “a disease believed to have adhered from the wind” – was said to strike a person when a whirlwind passed over them. The second element, *nenä*, is polysemous in Karelian (see, e.g., [11, p. 402]): according to T. Vuorela and K. Astedt, its chief senses are “a certain mystical disease” and “a certain mythical spirit”, with the semantic boundary between them remarkably thin [12, p. 307; 13, p. 290]. The folklorist L. I. Ivanova argues that these senses merge owing to the personification of illness as “some kind of living being” [14, p. 69]. To protect themselves from *tuulennenä* during gusty wind, the Panozero Karelians would display a fig sign (*kukish*) toward the wind [15, p. 406]. The Tver Karelians likewise

recited the formula “*kun noužou, pidäy šuu šalvata, ožuttua kukkuo, veis ’t’ä tagada*” (‘if a whirlwind rises, cover the mouth, show a fig sign and a knife from behind your back’) and repeated the gesture several times with the right hand [15, p. 406; 6, p. 310]. It was believed that this ritual caused the ailment to pass by. Should the disease still attach itself, it could afflict either child or adult and adhere to any part of the body. Among the Livvik Karelians, its symptoms included cough or nausea [16, p. 328] and headache [5, p. 244]. Among Proper Karelians, one observed hoarseness during sleep (in children), red pimples on the skin [16, p. 328], or even cardiac arrest [17, p. 124].

Karelians of the Syamozero district held that, in windy weather, an ailment called *ilmannenä* (literally *ilman*- ‘weather/air’ + *nenä* ‘nose’) would attach itself to a person: “*Ilmannenä on lapses, tuules tulluh*” ‘A wind-sent disease in a child; it came with the wind’ [18, p. 438]. The second element, *-nenä*, highlights the mythological dimension of this disease’s origin.

Another name used for a certain mythological disease sent by the wind or carried on the wind is *tuulimuahine*. The first element of this term denotes the already mentioned active force “wind.” The second element, *-muahine*, carries the mythological subtext reflected in its semantics and symptoms. Lexicographic sources record several meanings for this term: 1) eczema that appears from the earth or from water [19, p. 330]; 2) a skin disease manifesting as sores (according to beliefs it originated from a bathhouse, the earth, etc.) [6, p. 163]; 3) a lesion attached from the earth [20, p. 287]. Among the Karelians there are twelve types of *muahine*, each with a distinct etiology and method of treatment. For example: 1) *vezimuahine* (literally *vezi* ‘water’ + *muahine* ‘eczema/lesion’) According to Karelian mythological beliefs, this disease could cling to someone from well water or running water. Its symptoms included purulent eczema; 2) *tulimuahine* (literally *tuli* “fire” + *muahine* “eczema/lesion”) Karelians believed the cause of this disease was ash, occurring when a person spat into the fire while simultaneously thinking, “I shouldn’t have thought that!” It manifested as dry eczema; 3) *tuulimuahine* (literally *tuuli* ‘wind’ + *muahine* ‘eczema/lesion’) A person could contract this ailment from the wind. Its primary symptom was intense heat [21, pp. 47–50].

Another ailment for which the wind itself was deemed the causal agent is chickenpox (for more details, see [22, pp. 151–158]). The culpability of the wind in the onset of this disease is signaled most directly by its appellation *tuulenrubi* ‘wind pock’ (lit. *tuulen*- ‘of the wind’ + *rubi* ‘pustule/pock’), attested in the Tver dialect of the Proper Karelian variety of the Karelian language [6, p. 310]. To cure chickenpox, as well as other wind-sent maladies such as *tuulennenä* and *ilmannenä*, healers most frequently employed *tuulenkobru* (literally *tuulen*- ‘of the wind’ + *kobru* ‘handful’). This custom was prevalent

among other Baltic-Finnic peoples and Russians alike, as evidenced by terminology such as Veps *tulliipeza* ('windy nest'; *tullii* 'windy' + *peza* 'nest'), Finnish *tuulenpesä* ('wind's nest'; *tuulen* 'wind's' + *pesä* 'nest'), and Russian *vihorevo gnezdo*, *vedmino pomelo*, *vedmina metla* [8, p. 376; 9, p. 11; 10, p. 370]. *Tuulenkobru* typically formed on birch, spruce, or alder, manifesting as a dense broom of short, tightly clustered twigs reminiscent of an anomalous growth. Early Karelian peasants, lacking a scientific explanation for this phenomenon, attributed magical significance to it. From the very nomination of the witch's broom – *tuulenkobru*, whose initial morpheme *tuulen-* denotes 'windy' or 'of the wind' – it is evident that the Karelians regarded the wind as the causal agent in the formation of these clusters. Consequently, *tuulenkobru* itself was ascribed magical significance and employed in the treatment of ailments believed to be sent by or adhered from the wind.

Comparative data from the mythology and linguocultural studies of peoples related to the Karelians, as well as from the Russians, indicate that the wind was personified and regarded as the source of certain diseases. According to Vepsian mythology, the wind was embodied as an "invisible being" and could be blamed for the ailment *lëndandtullii* 'chickenpox' (literally *lëndand* 'flying' + *tullii* 'wind') [8, p. 375]. In Finnish conceptions, the wind could not only be the cause of a disease – from which one sought relief by sending it away on the wind – but also served as the mythical agent of conception: "Louhen, Pohjolan emännän, kerrotaan tulleen pohjatuulesta raskaaksi ja synnyttäneen yhdeksän tautidemonia" [10, p. 370] ('Louhi, mistress of Pohjola, is said to have conceived by the north wind and to have borne nine disease demons'). In Slavic belief, the wind is endowed with the qualities of demonic beings. Sources of disease include the evil wind – a whirlwind – or spells cast by sorcerers upon the whirlwind [23, pp. 86–88]. In Udmurt mythology, the malevolent spirit Tolperi – a wind spirit – appears in the form of a destructive whirlwind [24, p. 97].

The Karelians held that the wind could give rise to diseases other than chickenpox. For example, the Tver Karelians believed that scrofula was sent by the wind, calling it *tuulen n'en'ä* (literally *tuulen-* 'of the wind' + *nenä* 'nose'). The same term was used to designate a dry, twisted branch of spruce or alder, implying that both person and tree could be struck by the same elemental force [25, p. 158]. In these cases, treatment followed the principle of "like cures like", a hallmark of Karelian folk medicine. White Sea Karelians treated pimples thought to arise from wind-borne disease by pouring spring water through a birch or alder witch's broom [26, p. 208], whereas the Kotkozero Karelians employed only birch. The water was drawn at a spring with the accompaniment of prayer and poured near the stove's flue. Tver Karelians in the village of Vozdvizhenka resorted to a magical

pouring ritual for any rash or chickenpox: the afflicted child was doused by channeling water through a shovel, a harrow, and an alder witch's broom (for girls) or a spruce broom (for boys). This ceremony was performed alongside the incantation "*Aštovalla aštoičen, labijella roičen, leppazella tulen pežolla kylvetän oigien hengen ristikanžan*" (literally 'With the harrow I harrow, with the shovel I dig, with the alder wind-nest I will steam the right baptized soul').

Karelians observed that headache or hoarseness could manifest as symptoms of wind disease. The Livvik Karelians treated headache by uttering a wind incantation: "*Etgo tie kedä tuules oppijua, piän kivištäy ku tuuli kohuou, uližou?*" – 'Do you not know who can ward off the wind's spell, when the head aches as though the wind itself murmurs and howls?' [5, p. 244]. At the onset of a cold-induced headache, pouring water over the head was deemed beneficial, its curative power attributed to *tuulenkopra* [27, p. 106]. Another therapeutic method involved dispatching the illness upon the wind. This practice can be seen as an application of "like cures like", a principle widespread among the Karelians [28]. Northern Karelians of the Kalevala District expelled headache by sending it on the wind through the incantation: "*Mäne tuulilla, mäne ahavilla kolmen vuaran korkevuolla korkeimmaksi korpipuuta, korkeimmaksi korpikoivuja*" [29, p. 37] – 'Go upon the winds, go upon the dry airs, above the three mountains, above the mighty ancient forest, higher than the ageless grove' (author's translation). Hoarseness, which most often appeared in children during sleep, was treated by warming the child in a *kvasnaya* chamber with hot bread [16, p. 328].

Among the Tikhvin Karelians of the Leningrad Region, beliefs were recorded concerning a disease known as *dospeshka* (Karelian: *ka muoñe nazjvaiččieččö dospeshka*, literally 'yes, a disease called *dospeshka*') [30, p. 240]. These notions arose under the influence of linguistic and cultural contact with Russians, as the term *dospeshka* in Russian denotes "an occurrence, accident, misfortune, illness, or seizure" [31, p. 218]. In the Karelian village of Korgorka, in the Leningrad District, inhabitants held that *dospeshka* adhered to a person in the event of a fall or a cut. At the moment of injury, the individual might be frightened and exclaim, which was interpreted as the onset of *dospeshka* brought on by fear. The Russian folk tradition likewise preserved conceptions of *dospeshka* and its variants, as evidenced by the incantation: "...I plea to the Red Maiden for health from *dospeshka*, from spring, half-spring; from summer, half-summer; from autumn, half-autumn; from winter, half-winter; from earthen *dospeshka*; water *dospeshka*; wind *dospeshka*...". This passage indicates that Russian peasants attributed *dospeshka* to various causes: curses or the evil eye ("from condemnation... from a dark gaze...from any impure look"), elemental forces ("from earthen *dospeshka*, water *dospeshka*, wind *dospeshka*"), and even a passing traveler

(“from the meeting and traveling wayfarer”). The affliction was understood to possess a localized character.

The power of the traditional healer was often invoked to cure ailments attributed to the wind: “*Tuulennenän ojjendi tiedoin’iekku*” (‘The wind-sent disease was cured by the healer’) [16, p. 328]. Treatment typically proceeded through spells calling upon aid from pagan – and later Christian God – deities (e.g., the Lord of Water, the Bathhouse Spirit, the Wind), animals (e.g., the Bee, the Bear), and elemental forces (e.g., wind, fire). The recipient of each charm was chosen according to the presumed origin of the illness – such as the Maiden of Frost, the King of the Forest, or the Lord of Water. By uttering the incantation, practitioners aimed first to pacify the malady within the patient and then to expel it – sending it away on water in a small boat, capturing it in a glove, or releasing it upon the wind – so that it might never return. In Karelian spells the wind itself is personified as a sentient being addressed under names such as *tuulen izändy* ‘master of the wind’, *tuulen emändät* ‘mistress of the wind’, *armahane tuvlut* ‘beloved breeze’, and *tutavane tuvlut* ‘familiar breeze’. Moreover, according to the incantation texts, the wind possesses offspring and retainers – *tuulen pojijat* ‘sons of the wind’, *tuulen tyttäret* ‘daughters of the wind’, *tuulen kazakat* ‘wind labourers’, and *tuulen käskyläzet* ‘wind servants’ – and these spells are recited in tandem with manipulative rituals aimed at ensuring the patient’s recovery.

Conclusion

Thus, in Karelian mythological conceptions the elements were personified and functioned both as sources of illness and as agents of cure. This belief complex is characteristic of the Karelians and their close kin – the Vepsians and Finns – and is likewise attested among other Finno-Ugric peoples (for example, the Udmurts), as well as among Russians. The shared outlook on the mythological rationale for disease causation, its symptomatology, and its treatment across societies inhabiting the same or neighbouring territories attests to extensive cultural interaction and mutual influence.

The Karelian terms denoting wind-sent or wind-borne maladies uniformly comprise two constituents: the first names the operative element “wind”, and the second encodes the mythological causation, reflected in both semantics and symptom description. Thus, the second components *nenä* (‘a mystical disease’ or ‘mythical spirit’) and *muahine* (‘eczema arising from earth or water’ or “a skin ailment manifesting as abscesses”) each carry specific semantic and symptomatic resonances. Under Karelian belief, wind was held responsible for distinct disorders – among them chickenpox, scrofula, and *dospeshka*.

To heal most diseases caused or dispatched by the wind, practitioners most often employed *tuulenkobru* (from *tuulen-* ‘wind’ + *kobru* ‘handful’),

frequently supplemented by physical force. Treatment rites were conducted through spells addressed to the wind as a sentient being – invoked under names such as *tuulen izändy* ‘master of the wind’, *tuulen emändät* ‘mistress of the wind’, *armahane tuvlut* ‘beloved little breeze’, and *tutavane tuvlut* ‘familiar breeze’. These incantations, uttered in tandem with manipulative procedures, personify the wind further by ascribing to it offspring and retainers (for example, *tuulen poijat* ‘sons of the wind’, *tuulen tyttäret* ‘daughters of the wind’, *tuulen kazakat* ‘labourers of the wind’, and *tuulen käskyläzet* ‘servants of the wind’). Through such ritualized interaction the disease was propitiated and expelled, effecting the patient’s recovery.

References

1. Zhukova OYu, Zaytseva NG. “Forest nose”, “wind nose”, “curse of water”: mythology in the service of nomination (Vepsian names of diseases caused by forest spirits, water and wind) [Жукова О.Ю., Зайцева Н.Г. «Лесной нос», «нос ветра», «проклятие воды»: мифология на службе номинации (вепские наименования болезней, исходящих от лесных духов, воды и ветра)]. *Nauchnyi dialog*. 2020;(11):53–66. DOI: <https://doi.org/10.24224/2227-1295-2020-11-53-66> (in Russian).
2. Ivanova LI. On the existence of Karelian mythological prose and some of its characters [Иванова Л.И. К вопросу о бытовании карельской мифологической прозы и некоторых ее персонажах]. *Folkloristika Karelii*. Petrozavodsk: Periodika. 1995:30–52 (in Russian).
3. Hako M. *Popular medical knowledge* [Kansanomainen lääkintätietous]. Helsinki: SKS. 1957 (in Finnish).
4. Pentikäinen J. *The religion of Marina Takalo* [Marina Takalon uskonto]. Helsinki: SKS. 1971 (in Finnish).
5. Makarov GN. *Dictionary of the Karelian language* (Livvik dialect) [Макаров Г.Н. Словарь карельского языка (ливвиковский диалект)]. Petrozavodsk: Karelia. 1990 (in Russian, in Karelian).
6. Punzhina AV. *Dictionary of the Karelian language* (Tver dialects) [Пунжина А.В. Словарь карельского языка (тверские говоры)]. Petrozavodsk: Karelia. 1994 (in Russian, in Karelian).
7. Fedotova VP, Boyko TP. *Dictionary of Karelian Proper dialects of Karelia* [Федотова В.П., Бойко Т.П. Словарь собственно-карельских говоров Карелии]. Petrozavodsk: KnigoGrad. 2009 (in Russian, in Karelian).
8. Vinokurova IYu. *Mythology of the Veps* [Винокурова И.Ю. Мифология вепсов]. Petrozavodsk: Izdatelstvo PetrGU. 2015 (in Russian).
9. Popov GI. *Russian folk medicine: based on materials from the ethnographic bureau of Prince VN. Tenishev* [Попов Г.И. Русская народно-бытовая медицина: по материалам этнографического бюро князя В.Н. Тенишева]. Saint Petersburg: Tipografiya A.S. Suvorina. 1903 (in Russian).

10. Pulkkinen R, Lindfors S. *Dictionary of Finnish folk beliefs* [Suomalaisen kansanuskon sanakirja]. Tallinna: Gaudeamus. 2016 (in Finnish).
11. Kongoeva AA. Somat nenä “nose” in Karelian phraseological units [Конгоева А.А. Сомат ненä «нос» в карельских фразеологизмах]. *Finno-Ugric World*. 2023;15(4):401–407. DOI: <https://doi.org/10.15507/2076-2577.015.2023.04.401-407> (in Russian).
12. Astedt K. On mythological nenä compounds [Mytologisista nenäyhdyntäisistä]. *Kalevalaseuran vuosikirja*. 1960;(40):307–322 (in Finnish).
13. Vuorela T. *Finnish folk culture* [Suomalainen kansankulttuuri]. Porvoo; Helsinki: WSOY. 1975 (in Finnish).
14. Ivanova LI. Forest nose: archaic Karelian beliefs about illness and magical loci of the healing ritual [Иванова Л.И. Лесной нос: архаические представления карелов о болезни и магические локусы ритуала исцеления]. *Trudy Karelskogo nauchnogo tsentra Rossiiskoi akademii nauk. Gumanitarnye issledovaniya*. 2012;(4):68–73 (in Russian).
15. Konkka AP. Childbirth and childhood ailments. Night crying. Evil eye. Convulsions. Folk medicine. Healing and witchcraft [Конкка А.П. Родины и детские недуги. Ночница. Сглаз. Родимчик. Народная медицина. Знахарство и колдовство]. *Panozero: serdtse Belomorskoi Karelii*. Petrozavodsk: Juminkeko-säätiö, PetrSU. 2003:386–414 (in Russian).
16. *Dictionary of the Karelian language* [Karjalan kielen sanakirja]. Helsinki: Lexica Societatis Fenno-Ugricae. VI. 2005 (in Finnish, in Karelian).
17. Virtaranta P. *The people of Viena remember* [Vienan kansa muistelee]. Porvoo; Helsinki: WSOY. 1958 (in Finnish, in Karelian).
18. *Dictionary of the Karelian language* [Karjalan kielen sanakirja]. Helsinki: Lexica Societatis Fenno-Ugricae. I. 1968 (in Finnish, in Karelian).
19. *Dictionary of the Karelian language* [Karjalan kielen sanakirja]. Helsinki: Lexica Societatis Fenno-Ugricae. III. 1983 (in Finnish, in Karelian).
20. Stepanova AS. *Oral poetry of the Tunguda Karelians* [Степанова А.С. Устная поэзия тунгудских карел]. Petrozavodsk: Periodika. 2000 (in Russian, in Karelian).
21. Pashkova TV. Etiology and methods of treating the disease muahine in Karelian understanding [Пашкова Т.В. Этиология и способы лечения болезни муахине в понимании карел]. *Finno-Ugric World*. 2015;1(22):47–50 (in Russian).
22. Pashkova TV. Religious and mythological ideas of Karelians about smallpox, rubella, measles and chickenpox [Пашкова Т.В. Религиозно-мифологические воззрения карелов на болезни оспу, краснуху, корь и ветрянку]. *Vestnik Arheologii, Antropologii i Etnografii*. 2024;1(64):151–158. DOI: <https://doi.org/10.20874/2071-0437-2024-64-1-13> (in Russian).

23. Plotnikova AA. Wind [Плотникова А.А. Ветер]. *Slavyanskije drevnosti. Etnolingvističeskij slovar*. Moscow: Mezhdunarodnye otnošenija. 1996;(1):86–88 (in Russian).

24. Muravyova T. *Myths of the Volga region. From the wolf lord and the world tree to the cult of snakes and the bird of happiness* [Муравьева Т. Мифы Поволжья. От Волчьего владыки и Мирового древа до культа змей, и птицы счастья]. Moscow: Mann, Ivanov and Ferber. 2023 (in Russian).

25. Fishman OM. Knowing woman as sick woman: from the experience of a field autobiography [Фишман О.М. Знающая – больная: из опыта полевой автобиографии]. *Problemy dukhovnoi kultury narodov Evropejskogo Severa i Sibiri. Sbornik statej pamjati JuJu. Surkhasko. Gumanitarnye issledovaniya*. Petrozavodsk: Karelian Research Centre of the RAS. 2009;(2):135–172 (in Russian).

26. Virtaranta P. *Former life of Tver Karelians* [Tverin karjalaisten entistä elämää]. Porvoo; Helsinki: WSOY. 1961 (in Finnish, in Karelian).

27. Nikolskaya RF, Surkhasko JuJu. On Karelian folk medicine: the rational and the “irrational” in traditional healing [Никольская Р.Ф., Сурхаско Ю.Ю. О карельской народной медицине: рациональное и «иррациональное» в традиционном врачевании]. *Obryady i verovaniya narodov Karelii*. Petrozavodsk: KarNTs RAN. 1994:103–121 (in Russian).

28. Kolosova V, Pashkova T, Muslimov M, Sõukand R. Historical Review of Ethnopharmacology in Karelia (1850s–2020s): Herbs and healers. *Journal of Ethnopharmacology*. 2022;(282):114565. DOI: <https://doi.org/10.1016/j.jep.2021.114565>

29. Lyytinen L. *Priusa evening gatherings* [Priusan kolkkaiaiset]. Kalevala; Uhtua: Arhippa Perttusen säätiö. 1996 (in Finnish, in Karelian).

30. Ryagoev VD. *Samples of Karelian speech* [Рягоев В.Д. Образцы карельской речи]. Leningrad: Nauka. 1980 (in Russian, in Karelian).

31. Dal VI. *Explanatory dictionary of the Russian language* [Даль В.И. Толковый словарь русского языка]. Moscow: Eksmo. 2005 (in Russian).

Об авторах

ПАТРОЕВА Наталья Викторовна – доктор филологических наук, профессор, заведующий кафедрой, кафедра русского языка, Петрозаводский государственный университет, Петрозаводск, Россия, ORCID: <https://orcid.org/0000-0003-3836-6393>, WoS ResearcherID: ABF-7100-2020, Scopus AuthorID: 56732932100, Elibrary AuthorID: 405251, SPIN: 5886-7841, e-mail: nvpatr@list.ru

ПАШКОВА Татьяна Владимировна – доктор исторических наук, доцент, кафедра прибалтийско-финской филологии, заведующий кафедрой, Петрозаводский государственный университет, Петрозаводск, Россия, ORCID: <https://orcid.org/0000-0002-0505-4767>, WoS ResearcherID: ABF-6994-2020, Scopus

AuthorID: 57209502603, Elibrary AuthorID: 654038, SPIN: 5886-7841, e-mail: tvpashkova05@mail.ru

About the authors

Natalia V. PATROEVA – Dr. Sci. (Philology), Professor, Chair of the Department of Russian language, Petrozavodsk State University, Petrozavodsk, Russia, ORCID: <https://orcid.org/0000-0003-3836-6393>, WoS ResearcherID: ABF-7100-2020, Scopus AuthorID: 56732932100, Elibrary AuthorID: 405251, SPIN: 5886-7841, e-mail: nvpatr@list.ru

Tatyana V. PASHKOVA – Dr. Sci. (History), Associate Professor, Chair of the Department of Baltic-Finnic Philology, Petrozavodsk State University, Petrozavodsk, Russia, ORCID: <https://orcid.org/0000-0002-0505-4767>, WoS ResearcherID: ABF-6994-2020, Scopus AuthorID: 57209502603, Elibrary AuthorID: 654038, SPIN: 5886-7841, e-mail: tvpashkova05@mail.ru

Вклад авторов

Патроева Н.В. – формулирование идеи, разработка методологии исследования, надзор и руководство за планированием и выполнением исследовательской деятельности, подготовка черновика рукописи, комментирование или пересмотр рукописи

Пашкова Т.В. – разработка методологии исследования, проведение исследовательского процесса, подготовка черновика рукописи, редактирование текста

Authors' contribution

Natalia V. Patroeva – ideas, development or design of methodology, oversight and leadership responsibility for the research activity planning and execution, preparation, creation of the published work

Tatyana V. Pashkova – development or design of methodology, conducting a research and investigation process, creation and presentation of the published work, writing – review & editing

Конфликт интересов

Авторы заявляют об отсутствии конфликта интересов

Conflict of interests

The authors declare no relevant conflict of interests

Поступила в редакцию / Submitted 02.05.2026

Поступила после рецензирования / Revised 13.06.2026

Принята к публикации / Accepted 19.06.2026